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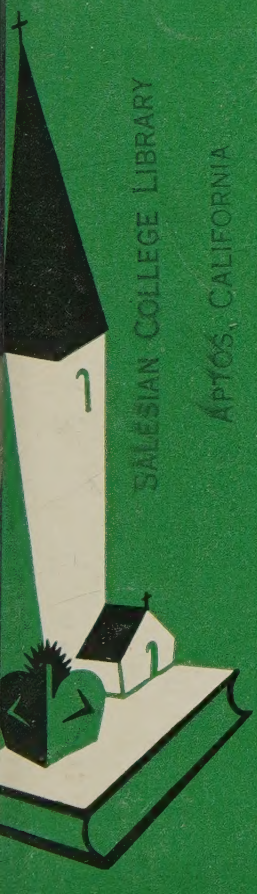

IN THIS ISSUE

WINNING 1184 CONVERTS!—*By John A. O'Brien, Ph.D.* 5
DOLLARS FOR CHRIST—*By Victor J. Drapela, Ph.L.* 12
SPIRITUAL SALES RESISTANCE—*By Joseph H. O'Neill, S.T.L.* 17
AT HEAVEN'S GATES—*Henri Blanc* 20
THE VIRGIN WITH THE GOLDEN HEART—*By Joseph Debergh* 26
THE PASTORAL MAGISTERIUM—*By Theodore J. Vittoria, S.S.P.* 30
SACERDOTIS MAGNIFICAT—*By Joseph A. Rzeszotko* 32
QUID IN CASU?—*By William F. Allen, J.C.D.* 33
PASTORAL REFLECTIONS—*By T. C. Siekmann* 39
PASTORAL FORUM 41
BOOK REVIEW SELECTIONS 43

MAY - JUNE, 1958

NEW BOOK FOR EDUCATORS AND LEADERS

AWAKENERS OF SOULS

BY FRANCIS X. RONSIN, S.J.

Following his best seller, *To Govern, I To Love,* now in the hands of more tha one-third of the Religious Superiors of th entire world, the admirers of Father Ronsin forward-looking views will welcome his en trance into the social education field. No longe restricting his comments to religious superior the author presents a heart-searching studj on the duties of husbands and wives toward one another, the essentials of a Christian home the responsibilities of all in charge of norma or underprivileged children, the general's rela tionship to his men, the factory owner to hi workers and the mutual obligations of friend ship. The beautiful treatment of the differen ages touches with gentle tenderness on the duties and rights of th aged, and the tremendous possibilities for good open to many who desir to help others in every generation.

Awakeners of Souls follows the make-up of the author's other book in general outline only; in application, sympathetic understanding, an richness of material it is a new treasure house of thought.

A critique issued by the "Booksellers" of France says of AWAKEN ERS OF SOULS: "In this infinitely rich volume, the author write with spirit and good nature like a St. Francis de Sales caled upon t address a lay audience. This is a book which is bracing, wholesome pleasant to read... an authoritative guide to all educators, for knowing understanding, forming and loving souls." 324 pp. $3.00

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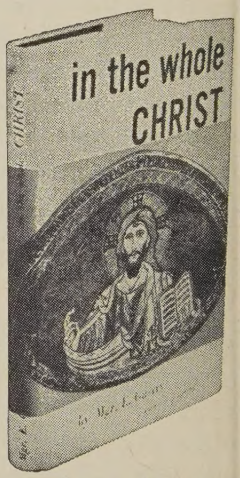
IN THE WHOLE CHRIST

By His Excellency E. Guerry, Archbishop Of Cambrai



This new book deals with the doctrine of the Church as the Mystical Body of Christ—the term "the Whole Christ" being taken from St. Augustine.

The book is planned in three parts. The *first* part considers the Personal Christ, Head of the Mystical Body and Divine Source of all life, to Whom the soul must submit if it desires to collaborate in the redemption of the world. The *second* part describes the living community founded, in the Whole Christ, by the members of His Mystical Body, according to a double pattern: vertical in the relationship of the members with Christ, and horizontal in the relationship of the members among themselves. The *third* part shows the identity of the Mystical Body with the Church of Christ. All the meditations are solidly based on dogma, and are concerned with throwing into high relief the virtues of courage, of fortitude and of self-mastery which participation in the reality of the Whole Christ demands from all faithful Christians.

"This book, in which accuracy of theological reflection is matched with unfailing limpidity of style, is permeated with that solid traditional piety which invites the soul, not only to personal holiness, but to active and living participation in the Apostolate of Christ."—*La Revue Thomiste.*

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PASTORAL LIFE

VOL. VI, No. 3 MAY - JUNE, 1958

Winning 1184 Converts!

WISCONSIN OPERATION DOOR BELL A GREAT SUCCESS

JOHN A. O'BRIEN, PH.D.
The University of Notre Dame

OPERATION DOORBELL, launched in September by the five Bishops of Wisconsin, has been crowned with such remarkable success as to render it the outstanding achievement in the convert apostolate in America during the past year. A mighty army of 52,565 canvassers called upon 839,820 homes out of a total of slightly less than 1,000,000 in the state—a surprisingly high percentage. It shows how determined were the census takers to do their job in a thorough workmanlike manner.

No fewer than 343,659 homes reported their religion as Catholic, as compared with 395,009 indicating affiliation with a non-Catholic denomination and 67,515 as churchless. The doorbell ringers unearthed 49,835 families who were inactive or fallenaway Catholics—a total disturbingly large.

The seed of future conversions was generously sown by placing the pamphlet *Finding Christ's Church,* in the hands of 152,017 non-Catholic families who promised to read it. Published by the Ave Maria Press, Notre Dame, this pamphlet presents the credentials of the Catholic religion with a number of impressive charts showing its divine origin and authority.

The canvassers left 51,924 copies of the pamphlet *Come Back Home* at the homes of Catholic families that were fallenaway, inactive or lax in attending Sunday Mass. Published by Our Sunday Visitor, the pamphlet presents an earnest plea to all such persons to return to the

Father O'Brien's third article of a projected series on the convert-apostolate shows the fruitfulness of the Census Program even on a parish level. Reprints of his previous articles are now available from PASTORAL LIFE.

practice of their faith and especially the reception of the sacraments.

The general attitude encountered at the homes visited was, on the whole, friendly and appreciative: 82.6% being favorable, 15.6% indifferent and only 1.8% unfriendly. The latter is a surprisingly small percentage, and shows that the fears of many Catholics about widespread hostility to their canvassing were unfounded. Indeed some canvassers reported greater friendliness at the homes of many non-Catholics than at the homes of inactive and lapsed Catholics.

MOST REWARDING

Of unusual significance was the fact that 19,122 non-Catholic families expressed an interest in learning more about the teachings and practices of the Catholic religion. They will provide sufficient fruitful leads to keep every priest busy for several years. Members of the Legion of Mary will assist their pastors in deepening the interest of such people and eventually in bringing them to Inquiry Forums. Most rewarding of all was the total of 8,294 persons who promised to attend the Forums.

The rear cover of the pamphlet *Finding Christ's Church* contained a self-addressed post card, requesting to be enrolled in the course of instruction conducted by the Confraternity Home Study Service, 4422 Lindell Blvd., St. Louis. That office reports receiving 260 such requests in the wake of the Wisconsin census, which thus increases quite substantially the total of instructees and of prospective converts.

The census figures presented are based on incomplete tabulation. All but 103 parishes and missions in the state have reported and, when complete returns are in, the results will be seen to be even more impressive.

Talking with the canvassers, we were much impressed by the apostolic "itch" which their doorbell ringing developed. They are all practical and devoted Catholics. They belong to parish societies.

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'But never have they found," observes the *Catholic Herald Citizen* of Milwaukee, "the interesting challenge within the activities of their societies that they discovered in the Census. They seem to have been overpowered by the realization of the value of a soul."

One canvasser related that, in the 30 calls he and his partner made, they met three lapsed Catholics who had become careless in their religious duties. "They just seemed to be waiting," he said, "for some one to invite them back to the Church. Our joy in getting those back to the practice of their faith couldn't have been greater if we had just baptized three pagan babies."

Another doorbell ringer reported finding a family of four who were affiliated with no Church. 'We have been thinking about joining some Church," said the father, "because we feel that our two children—eight and five—need some religious training. And maybe we do too. Since you Catholics are the first ones to invite us, we might as well learn about your Church and prepare to join it."

"We were so greatly moved by the gratitude of that father for calling at his home," remarked the canvasser, "that we began to realize how selfish we Catholics have been in keeping the faith to ourselves. It's high time for us to abandon our smug, self-satisfied attitude and show a willingness to share our precious treasure with others, as Christ would have us do."

"OUTSTANDING SUCCESS"

Interesting and a bit amusing was the reaction of one of the women workers who along with her partner got seven families to attend the Inquiry Forum in her parish. "I feel," she said, "just like the Apostles must have felt; well, maybe not just like an Apostle since they were all men. But like those good women who worked with the Apostles to get people to know about our Lord. I'd like to do it all the time."

The over-all effects of the doorbell apostolate upon the canvassers are undoubtedly a deeper appreciation of their faith and a greater zeal to share it with others. It has made them more clearly aware of the fact that it is their Church. Too often the laity are inclined to think the Church belongs to the bishops and the priests, whereas it belongs to every member since all are equally incorporated into Christ's Mystical Body.

"The current census," remarks the *Herald Citizen*, "has given the laity a deeper understanding of their role; a desire to spread Christ's kingdom on earth according to their ability; and an opportunity with their bishops and priests to bring the good news of Christ's redemption to others. With 52,000 apostolic lay men and wom-

en aiding some 2,200 priests in Wisconsin, the future of the Church is going to be markedly different."

Reflecting the gratitude of all the bishops of the state, Archbishop Meyer said: "The first important phase of our Catholic Census and Information Program has met with outstanding success. This has been due to the fine spirit of cooperation and hard work on the part of priests and people.

"Even more important in the follow-up work is the continuing task of reaching out to the fallen-away and lukewarm Catholics, as well as the interested non-Catholics. It is my hope that the organization of this program will be maintained for future years, so that it will regularly offer our people this wonderful opportunity for truly apostolic work."

SUMMARY

Number of Pastors	890
Number of Canvassers	52,565
Number of Homes Visited	839,820
1. Catholic	343,659
2. Affiliated with a Non-Catholic Church	395,009
3. Non-Catholic—Churchless	67,515
4. In Question	33,637
Inactive Catholics Encountered	49,835
Non-Catholics Interested in Catholic Church	19,122
Parish Open Houses	656
Non-Catholics Who Will Come to Inquiry Forums	8,294

General Attitude to Visits

Favorable	82.6%
Indifferent	15.6%
Hostile	1.8%

Census Material

Worker's Envelopes	52,565
Green Cards—For All	1,199,981
White Cards—For Catholics	609,551
Invitation Leaflets	1,074,956
Pamphlet: "Come Back Home"	105,254
Pamphlet: "Finding Christ's Church"	242,292

INSPIRING CLIMAX

In a beautiful and inspiring climax to the census program in the Milwaukee archdiocese a mighty army of 665 adult converts was confirmed on the date scheduled Sunday afternoon, December 29 1957. Archbishop Albert G. Meyer conferred the sacrament on 406 adults at St. John's Cathedral while Auxiliary Bishop Roman Atkielski confirmed 259 at Old Saint Mary's Church. The two ceremonies, witnessed by thousands of the converts' relatives and friends were among the most impressive in the history of the Church in Milwaukee.

On the same afternoon Bishop William P. O'Connor confirmed 251 converts in St. Raphael's Cathedral in Madison. Green Bay reports that pastors received a total of 268 converts following the completion of the first course of instructions, thus bringing the con

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ert total to 1,184. When figures re received from the La Crosse nd Superior dioceses the total will e substantially increased.

What promises to make the Wisonsin program of enduring fruitulness is the fact that it did not nd with the completion of the first ourse of convert instructions, but ontinues throughout the year. hus the Time Table, suggested y the bishops, requested pastors o announce at all the Sunday Masses on December 15, 22 and 9 the starting of the next Inforation Forum on December 30. arishioners were asked to circuate the news among their non-Catholic neighbors with a view of ringing as many as possible to he Forum.

While it may not have been posible for every parish to launch a econd Information Forum so closely upon the heels of the preceding one, experience shows that the more Forums a parish conducts, the greater is its annual total of converts. The experience of the Jesuit Fathers at the Gesu' Church in Milwaukee has established that fact beyond dispute. Moreover, if the earnest and determined recruiting of prospects goes on for three weeks, there is little doubt that a worth-while quorum will be on hand when the priest walks into the hall to give the opening lecture at the next Forum.

THE IDEAL

If the convert apostolate is to yield the maximum results, it must not be a spasmodic affair. It must follow a carefully worked out schedule, and that schedule must run throughout the year. When one stops to reflect upon the fact that the present yearly average of converts per priest is but 2.9, it becomes clear that we must redouble our efforts and enlist the help of many more of our parishioners if we are to reach any fair proportion of the churchless millions in America.

The first step in that redoubled effort is the holding of more Information Forums in every parish. The ideal is the plan, folowed so successfully by the Gesu' parish in Milwaukee, of having four Information Forums—one for each season of the year. This was the

ideal proposed by the bishops in their suggested Time Table. In rural parishes where the number of non-Catholic families may be small, three Forums might suffice. Never, we think, should the number fall below that minimum.

Another advantage in having an Information Forum conducted on scheduled evenings throughout the year is the fact that such a schedule gradually becomes well known not only by the Catholics but also by the non-Catholics of the parish. The result is that whenever anyone develops a desire to know more about the Catholic religion, he can go without first calling at the rectory, or appearing to commit himself in any way. The most successful convert makers are those who, like Monsignor John A. Gabriels of Lansing, the winner of 1,900 converts, follow a regular schedule and hold Forums on two evenings a week throughout the year.

The bishops, priests and faithful of the five Wisconsin dioceses are grateful to the Holy Spirit for kindling such great zeal and for showering the grace of conversion upon more than a thousand souls. They realize that this census program is but the beginning of a missionary enterprise that must be expanded to include among its workers every Catholic family in the state. The longest journey begins, however, with a single step, and they have taken that most important step. Each year, please God, will see an increasing army of converts entering the portals of Christ's Church. Not less important will be the increasing number of strayed sheep who return to the Master's fold.

Rev. Dennis D. Barry served not only as director of the Census Program of the Milwaukee archdiocese but also as state coordinator, and thus gained an insight into the operation of the program in the five dioceses. "The dedication," he observes, "the prayerfulness, the good example, the ardent and effective collaboration of so many prompt an expression of my most

P L Reprints

The following reprints of timely articles formerly published in PASTORAL LIFE are still available:

WINNING 100 CONVERTS A YEAR, (the technique which never fails)—**By Rev. John O'Brien, Ph. D.**

THE FIRST PARISH SOCIETY (the Confraternity of Christian Doctrine) **—By Very Rev. Thomas H. Hansberry, S.T.L.**

THE LEGION OF MARY WORKS (history and practical accomplishments)—**By Rt. Rev. John J. Cleary.**

THE HOLY SHROUD OF CHRIST (a recent critical study).—**By Rev. Joseph F. Cevetello.**

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profound thanks." As a result of that collaboration he expresses the hope "that every parish in the Province of Milwaukee will be active" in the continued expansion of Christ's kingdom among the churchless people of the state.

Equally enthusiastic over the results is Rt. Rev. Monsignor Jerome J. Hastrich, chancellor of the Madison diocese and director of its Census Program. "The value of the Census and Information Program," he observes, " is inestimable. Statistics are a poor indication of its real worth. The intangible spiritual effect on a diocese is manifested in the general awareness awakened in the laity of the part they can play in the salvation of souls. For the first time, in many parishes, the cooperation of the laity was asked in something other than the promotion of a financial campaign.

"In short, the crusade made men and women conscious of the dignity of their vocation to Catholic Action and they accepted their new role with unexpected zeal and enthusiasm. As director of the diocese of Madison, I am filled with sentiments of gratitude to the priests and people who worked together as never before to promote this Crusade for Souls."

Similar expressions of appreciation came from the other able and devoted diocesan directors: Rev. R. Thomas Peeters of Green Bay, Rev. Eugene A. Comiskey of La Crosse and Rev. David R. King of Superior. We have previously paid tribute to the five bishops of the state: their names will be in the grateful hearts and in the prayers of the Catholics of America for launching the most significant and far-reaching missionary undertaking in 1957.

To the 52,000 devoted and zealous doorbell ringers, who gave so generously and unselfishly of their time and energy, will be given the reward promised by our Lord and Savior, Jesus Christ: "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."

In response to the requests of many bishops and priests throughout the United States and Canada for full information about the Wisconsin Census Program, we shall present in the next and concluding article the final highlights of this epoch-making undertaking. We hope they shall be sufficiently detailed to enable the program to be followed on the provincial, diocesan and parish level in both countries.

A curate who was known for his very lengthy and flowery sermons, told his pastor he was going to preach on "The Sweet Milk of Forgiving Charity." "Condensed milk, I hope," was the quick reply of the pastor.

Dollars For Christ

VICTOR J. DRAPELA, PH.L.

THE medieval town of Schmalkalden lay peacefully in a valley of the Thuringer Forest.

It was not a Sunday or a holy day, yet the shops were padlocked and the burghers walked the narrow streets in their Sunday best. Since yesterday noon, banners of Thuringia's nobility flew over the town square, with Roland's statue in its center. Now it was ten o'clock, and the plaza was crowded. Self contented merchants dressed in velvet tunics chatted in groups, while the wives displayed their embroidered bonnets. Even the side streets were filled with a noisy crowd of peasants and soldiers. Everyone awaited eagerly the arrival of Friar Tetzel who was to preach the great papal indulgence and collect alms for a new basilica in Rome.

At the sound of bells, the heavy gates of the Stadtkirche swung open, and a crossbearer appeared in the bright sunlight in front of the church. A procession followed him down the steps; stone masons, carpenters, silversmiths, bookbinders, each group with its insignia. The nuns of St. Monica's Priory walked behind the town council. As the clerics emerged from the portico, the singers of the Schola intoned a motet. Then came the solemn group of prelates, the last one in a golden cope and with mitre. A Dominican monk walked on his side. He looked a humble man, worn out by hard work and lack of sleep.

Friar John Tetzel was a zealous priest, a practical man, and a good collector. That was, why he now traveled on papal business. Yet, despite his personal integrity, we know that the mission backfired and the following explosion rocked the Church to its foundation.

In 1517, Luther nailed his theses on the church door in Wittenberg and within a few years, Schmalkalden grew into a Reformation headquarters, boasting an anti-Catholic military alliance. The big building drive for St. Peter's basili-

---

Father Drapela, already known to our readers, writes from the Church of the Assumption, Pembina, North Dakota.

ca helped smash half of Christ's mystical structure in Europe.

ATTITUDE TOWARDS MONEY

Modern historians place a great deal of responsibility for the evils of the Reformation on the heads of Catholic churchmen. P. Hughes, a prominent Catholic scholar, speaks of the "unusually scandalous way," in which money was collected and then squandered for dubious purposes.

Such comments contain a warning for our own times and underscore the tremendous challenge that lays in our administration of the Church's temporal goods. There is a way to beat around the bush, when one preaches on the Commandments or on the liturgy, but when it comes to money, our words (and deeds) will either prove the supernatural aim in our life, or else we fall flat on our face in front of the entire congregation.

In our seminary days, some of us were quite concerned about the danger of scandal inherent to overstressing Church finances, and thought of cutting out "money talk" from future sermons altogether. "Preach undiluted dogma and moral theology, and the people will come across with their dues by themselves," we have said.

Since then, we have changed our minds. It wasn't for reasons of expediency either. It would solve nothing to shy away from discussing Church finances and the duty of Catholics to support their parish. Instead, we would turn our back on an important factor in moral life. As priests, we are under obligation to emphasize this duty in its proper perspective, as much as fast during Lent and attendance at Mass on Sundays.

There is no reason to fear that people will be scandalized by our "money talk," if we tone it supernaturally. They are mature enough to understand the material needs of the Church, and what's more, they want to know the entire Catholic doctrine, including the Fifth Ecclesiastical Precept.

It is our job to supply the pastoral leadership, and that, in turn, will depend upon three factors:

1. *sound theological thinking on our part;*

2. *proper presentation of the subject to our people;*

3. *prudence in our administration of Church fundes.*

Unfortunately, many of us suffer from past memories of human misery, that usually grow more vivid as our parish funds begin to dwindle. We get quite provoked about it, and decide to "talk money" next Sunday in church. The trouble is that such a sermon usually accomplishes very little, because we are under pressure, we are not ourselves, and the people sense it.

In one parish that otherwise runs smoothly throughout the year, they

call Sundays like these "ember days." The pastor suffers, and so does everyone else. But once the storm is over, everything goes back to normal, and there is unperturbed sunshine, until the next "ember day" hits.

Some of us again approach the topic of Church contributions with apologies and even defeatism. I heard a priest who always starts his talk on parish finances with this introductory statement: "I hate the subject of money as much as you do. However, today I must talk about it again. It's just one of those necessary evils without which the Church can't exist." Such a remark will club down even the most flamboyant optimist in the parish, and from the pastoral point of view, the sermon will be fruitless.

SOUND THEOLOGICAL THINKING

Both impatience and shyness spring from the same source; lack of solid theological thinking. We are tempted to treat the subject of Church money too much from the business angle and too little in relation to supernatural life. Perhaps a few basic principles will help to set the record straight:

1. All Church funds belong strictly to Christ's mystical Body, and their supreme administrator is the Pope. (Can. 1518) Pastors are stewards of these funds within their parish, and they are bound in conscience to administer them with utmost care and prudence. (Can. 1523)

In all situations of life, we are to be "alter Christus." If then it is Christ whom we preach, it is also He in whose name we collect money and spend it for His Church. This attitude will solve many problems. It will give us the calm directness in reminding our people of their duties, without over-stressing them. It will help us to judge collections according to the sacrifice of the giver, rather than by the amount given. Our "thank you" for the five dollars, given by the scrub woman, will be as warm as for the thousand dollar check from a wealthy banker. This attitude also will help us to avoid certain fund raising schemes which are to get the money out of our people "painlessly" or "by surprise." In case that a drive won't go over well, we shan't feel personally frustrated or tempted "to let the congregation have it" next Sunday.

2. Church support is an obligation, based on divine and ecclesiastical law. The third Council of Baltimore has incorporated it into its Catechism as a "novel" precept of the Church.

Like any other Church law, it is to bring our people closer to God, and help them save their souls. It's up to us to recognize its pastoral value. When we talk money, it is not primarily because our treasury is empty, but more so to remind the people of their ob-

ligation to prove by sacrifice their love for God. The dollars of our collections go to Christ, and our people should be made aware of it.

3. Noldin, Merkelbach, and other theologians term the obligation of Church support "per se gravis." However, they feel that a mortal sin against this precept is quite rare unless the offender is well instructed in religion, has no excuse for his reluctance, and at the same time causes serious hardship to his parish or to his fellow parishioners.

Moreover, Merkelbach points out that the obligation is not a matter of commutative, but legal justice. It means that, strictly speaking, we can not assess people in conscience for a fixed amount. They must ultimately decide for themselves just how much they shall give. It also means that payment of back dues should not be considered as a matter of restitution, but rather as a proof of one's sincerity.

4. Finally, the moralists (and the third Council of Baltimore) warn us to use much restraint in enforcing this ecclesiastical precept, and discourage such drastic measures as refusal of absolution, unless applied with great prudence, and only in extreme cases.

PROPER PRESENTATION OF THE SUBJECT TO OUR PEOPLE

Sound theological thinking on our part is the primary force in promoting greater generosity among our people. But still, it remains that we put across our point of view. We can't do it successfully, unless we tie in the duty for Church support with the general scope of Catholic life.

Nobody can dispute the advantage of planned catechetical sermons for a parish, but in the case of "money talks," a carefully planned, advanced preparation is a must. Any major announcement of financial policies should be preceded by one or two sermons on the theological background of the matter.

After all, it makes a great deal of difference whether our people make their contributions with joy or only because of social pressure. We know that God loves the joyful giver, and only a joyful giver is a dependable parish supporter.

In touching on financial matters, we should point to the fact that Catholic life is a life of sacrifice. Religious men and women exemplify this sacrifice on its highest level. They renounce not only all their possessions, but also their family ties. We should be able to point to our own sacrifice, too. Every day we have to give up something to make our ministry fruitful. Catholic people are given a chance to share in this sacrifice of the Church which is basically the sacrifice of Christ Himself, and to add great supernatural value to their donations for the Church.

It's good psychology, especially

in these days of Communist oppression, to stress that by supporting the Church we help preserve our religious freedom and all that goes with it.

An average working man didn't always have that opportunity. In feudal times, it was the overlord's duty to build the church and to sustain the priest. The laborers had to pay dearly for such aid. They had no choice as to the type of their job, no chance for advancement or for giving their children a good education. They depended on their overlord with their very lives, even in religious matters. ("Cuius regio, eiusdem et religio.") To us, such a life would mean slavery.

In some countries, even today, the government supports the Church and pays the priests' salaries. Yet, a government never does it out of pure charity, and in every instance, there is some direct or hidden interference into ecclesiastical affairs. How far this interference can go, is proven by the plight of Catholic nations in Europe that had come under the Communist boot.

Once our people are aware of these facts, they will easily recognize that the good, deriving from their Church support, greatly outweighs the burden of their sacrifice.

The complex question of Church finances involves, of course, not only collecting, but also spending. The more Christ-like we are in spending the Church's money, the more appeal we have in collecting for Christ. If the pastor is prudent, down to earth, and realistic in his projects, the people will, as a rule, prove quite generous. But once they get the impression that money is being wasted, they will think twice, before writing the next check. Their dollars don't seem to go to Christ any longer. Instead, it's a question whether or not they should support Father's pet project.

We certainly have the right to live in a well furnished rectory and drive a dependable car. But there is no need that we live better than the average parishioner, or that we insist on Carrara marble for the sanctuary, when we can't pay for the needed school addition.

The handling of Church property has become today a highly technical skill, and as loyal stewards of Christ, we shall readily accept any sound method that will answer modern demands. Yet, all the shiny push-button techniques are quite secondary to the basic aim for which we live and work—the salvation of souls. An occasional meditation on the life of St. John Marie Vianney may help us find balance, when money grows dangerous to our ministry.

As long as we realize that the dollars that pass through our hands, are dollars for Christ, we are on the right track.

Spiritual Sales Resistance

Joseph H. O'Neill, S.T.L.

THE VICAR-GENERAL of a diocese told me this story. A priest, promoter of a certain type of devotion, arrived at the diocesan seminary during the priests' retreat. He wanted to have a drive in the diocese to spread his pet activity. Under orders from the bishop, the vicar-general told him that permission was given simply to explain the nature of the plan to the assembled clergy. Under no circumstances was he to state that the movement was to take place in the diocese. The ordinary simply wished to get the reaction of his priests to the cause. The opening salvo of this zealous one consisted in the statement that the ordinary had given his approbation to the movement, wanted it started in the diocese, and the priests would now be told how to prepare for the spiritual campaign!

Conscious disobedience or blind zealotry, who can say? But this sort of procedure is not unknown among some of our high-pressure spiritual promoters. Once they get a foot in the door of a diocese or parish, then the sky is the limit. Their procedure appears to be that anything goes as long as it promotes the devotion or organization. Perhaps this mentality has its roots in the slanted mentality of some who give the impression that whatever they do is quite all right, as long as it is for "the cause." This appears to me to be a very close relation to the notion that "the end justifies the means."

I know of a certain parish where novenas take place almost every night of the week. The pastor of this busy parish could not say "no" to the spiritual invaders. And who shoulders the burden of running the novenas? That's right, the already overworked curates. They should be giving their instructions to converts, or attending meetings of necessary parish societies, or, pardon the thought, they might even be out ringing doorbells, thereby taking a very direct way

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to meet good families, or bring back the lost sheep.

TOO MANY DEVOTIONS

Please do not misunderstand me. I, too, am a pastor, although in a rural area. The administration of a parish, especially a city parish, is a sizeable challenge for any pastor, with its many-sided problems. But it appears to me that in many cases a pruning process is now in order, as far as some of our devotions and societies are concerned. Some of these activities overlap. It is like having three vacuum-cleaners in a household where one good machine would do the job efficiently.

Before starting a new spiritual activity, the pastor should consider the needs of the people in his particular area, the present duties of his assistants, if they are going to have the new plan foisted on them. But, above all, the mind of the ordinary of the diocese should be regarded in such matters. This appears to be common horse sense. The bishop, after all, is the chief shepherd of the diocese; and contrary to what one might wish to think, the average bishop is a very well balanced individual. If the ordinary lays down a plan for some devotion or some form of Catholic Action in his diocese, and we ignore it, or do not strain every effort to push this particular form of apostolic action, then I believe that it is high time to examine the good old conscience.

I knew a priest who was criticised by a certain apostolic group, because he allowed their organization to fold in his parish. He did not consider it feasible for the local needs. Now there were very excellent reasons for this decision. The parish priest had, however, a very fine group of the type demanded by his ordinary for the Catholic Action of the diocese. The rather interesting fact is that the spiritual director of the first organization had to be given a specific mandate by the bishop so that the approved form of Catholic Action would get operating in the parish of which he was the pastor!

I am inclined to believe that many of these promoters of things spiritual have no conception of, or interest, in what might be termed parochial-balance. They would have no hesitation in pushing a well-ordered parish right out of focus, as long as they sell their spiritual wares within its confines, or within that of the diocese, as the case may be.

Then too, one must consider the permanent effect of starting some devotion that may involve the introduction of new statues or pictures. I know of a parish where a well-meaning, but never say "no" pastor had sixteen devotions and societies. Pastor and curates tore around like hamsters in a cage; it was probably the most disorganized parish in the diocese and the

after effects lasted for a number of years.

When a new pastor took over, he was faced with many problems of getting matters in order. A difficult one was the removal of certain pictures and statues connected with a certain devotion, now unused. These objects had been donated by devout parishioners and the new pastor was in the position where feelings would be ruffed if they were removed.

A TYPICAL CASE

Somehow, when I am musing on this subject of spiritual sales resistance, I always think of Father John. He belonged to an Order that had a parish in our diocese. He got all engrossed in organizing study-cells. Little concerned with matters parochial, he used to go around talking up this system of the apostolate. His pastor was quite lenient with him in permitting him to circulate outside the parish. One time, towards the middle of September, he met with a group of us curates and tried to persuade us to accompany him to a cell-convention in Chicago. We explained that we were engaged in taking the fall census, visiting the parish school, getting our societies revitalized after the vacation period, as well as a few other duties which our pastors wished us to perform. None of them included the forming of cells I might add. Father John could not understand our attitude towards a matter of such importance. He journeyed off by himself to the Windy Metropolis, while we plugged along at our chores.

Several years later Father John was given the task of building up a city parish. I sometimes think that the giving of a parish to many of these promoters would serve to enlarge their honourable horizons, provided they could adjust themselves. Apparently Father John could. I had occasion to phone him one time about a marriage case. In the course of the conversation, I asked him: "How are the study-cells coming in the new parish."

And Father John replied:

"I haven't got time for that stuff now, Joe, I'm building."

"The Priest's life of prayer and his pastoral life are parallel. The priest should not be confronted with a conflict between the two. The priest's prayer should inform his apostolate, should be a preface and an inspiration to it. A reform of the breviary might make it possible to combine the two, so that he could recite a shorter canonical hour at various intervals throughout the day, giving strength to his labors. A reform of the breviary could retain all the priestly ideals and pious practices and integrate them with his pastoral duties."—Card. Lercaro

At Heaven's Gates

Henri Blanc

ONE DAY a priest of great scholarly attainments and many academic titles arrived at Heaven's gates. Having been an excellent teacher at the parochial high school, prominent families in the community had offered him the extra assignment as private tutor for their older children. So, besides his duties at the school, he spent the greater part of his time since ordination as a tutor. And he did remarkably well, and felt somewhat complimented by being jovially known as the "Pedagogue" to the rectory staff.

Death claimed him rather suddenly in the blazing noonday of his intellectual life, for he was scarcely past forty. He did not feel too confident, but rather perplexed and uncertain as he confronted St. Peter. Yet, one must give him credit for having been a righteous and pious man, anxious for the progress of his young students, both in virtue and in knowledge.

Saint Peter looked at him sharply, questioned him minutely, and then silently weighed the ten talents which the priest rendered with all their accrued interests and benefits. He had neither hidden what God had given him nor the literary titles he himself acquired.

"I was well-versed in grammar," said the priest to the doorkeeper as the questioning went on, "and, take it from me, good grammarians among the clergy, especially in Latin and Greek, are necessary. Not long ago I wrote a thesis on Latin roots and another on the variations of the accent in the Ionic dialect, for which I was awarded a medal by one of the leading schools in the country. I have just finished another interesting research work on Indian hieroglyphics."

"I imagine, of course, that besides Holy Mass in the morning you did ministerial work like hearing confessions, preaching, and other priestly duties," said Saint Peter.

"Oh, occasionally, when I had time."

"But were you not ordained for

Father Blanc's delightful story is based and adapted from the French sketch by the renowned priest-writer Pierre l'Ermite.

such holy, important functions?" rejoined the doorkeeper, dangling the keys in his hands.

Saint Peter waited a second, reflectively, and lifted his eyes toward the Heavens above, as if imploring. It was a tragic moment of fear and anguish for the great clerical teacher and grammarian who, trembling like a leaf, awaited his eternal fate.

"Well, come in anyway," said the doorkeeper.

Drawing a deep breath,, the priest-instructor walked in hurriedly, as though Saint Peter might change his mind.

"Not so far! Sit down here!"

* * *

He had no sooner entered than another priest appeared at the gates. Death had called him despite the best of care during a lingering illness. His passing, however, had been most quiet and peaceful.

"Are you bringing along any letters of credential from your Bishop?" asked Saint Peter. "And what are your claims to the glory of Heaven?"

"I did my duty."

Saint Peter gave a nod of approval and satisfaction.

"I was exact, punctual for Mass in the morning, exact for the breviary, exact and strict for keeping the residence, exact for my office duties and all appointments with my parishioners. I never kept anyone waiting," the priest went on, "except once when my old car broke down as I was coming back from a faraway mission. . . *Impendar*. . . In all sincerity and humility I did spend myself."

"And *superimpendar*?. . . And you were spent for souls to the very limit of your strength?"

"*Impendar* only. In all things I had been entrusted with, however, I tried to do my very best."

"Because you have been faithful over those things, I will place you over many and greater things. Come in. Sit down here, near the confrere who has just preceded you."

* * *

From the blue mist of an early morn, a refined and distinguished looking priest now arrived. Saint Peter looked at him with eyes glowing inquisitively under his bushy brows.

"Good Saint Peter, I am surely expected in Heaven. Oh, not because of my poor and scanty merits, but because many beautiful souls, I am sure, are praying for me at this moment and prevailing gently but powerfully upon the heart of the good Lord."

"How did you occupy your days on earth?"

"Most of the time my ministry was among the ladies of the parish —Ladies of Saint Ann, Ladies of Volunteer Service in Hospitals and Homes, Ladies of the Altar Society, Children of Mary, etc."

"Ah, the ladies!" smiled Saint

Peter. "But you should have started long, long ago in that earthly paradise."

"How true! But I tried hard to make up for all that lost time. The many retreats I preached and wrote! The many associations of pious, zealous women I established in social and charitable work! They all proved such a wonderful and valuable aid in the parishes that they could not really get along and prosper without them. What would have become of the Church and all religion down the centuries if it had not been for the admirable fidelity, the untiring zeal and devotion of the woman? Did not Christ Himself and His apostles have holy women to accompany them and minister unto them in their apostolic journeys?"

"I know. I know. I was there."

"Then may I not hope to have even a modest seat in the Blue Paradise?"

"I shall see."

"Truly, good Saint Peter, should I have neglected those exquisite creatures of God, all made up of kindness, sympathy, and the spirit of self-sacrifice? Women, too, have souls!"

"Indeed they have souls, and many a most beautiful and holy soul. And the Immaculate One, the One blessed among all women, the Virgin Mother?"

"I prayed to her most fervently every day of my life. She will not let me down."

Saying this, a smile of confidence spread over the face of the priest. Yet, as Saint Peter opened the gates he could not help betraying in his uneasy, faltering steps the deep emotion caused by the solemn interview with the doorkeeper.

* * *

Already a fourth priest awaited attention. He was tall and robust, with the muscular frame of an athlete, and emanated an air of self-confidence, as if this contest, too, was well within reach.

"What did you do on the earthly planet, apart from the time you obviously spent in physical sports?"

"I preached and I preached and I preached!" said the priest in a deep and forceful tone of voice that bespoke a professional of the pulpit.

"But was it the Gospel that you preached, or some nebulous speculations and twisted theories so far above the practical needs and realities that one would have to use a telescope to see through their almost impenetrable maze?"

"The Gospel, Saint Peter, nothing but the Gospel!"

"In that case we are brothers. I, too, in days of old preached and preached. Hard task, but a most sublime one when mind and heart are full of the Master's teachings. By the way, did you preach long sermons?"

"Longer than usual when I preached to clergy and nuns at annual retreats. Oh, they can stand

it! Otherwise, in my Sunday preaching I never went beyond fifteen or twenty minutes."

"That's sufficient for the conversion of any soul. In fact, the sermon of the Master on the mount was rather short. And my first sermon in Jerusalem on Pentecost day, after which three thousand Jews came forward for baptism, did not go, as I recall beyond twenty minutes. By the way, I see another of your confreres coming along. . ."

A very young priest, only two years ordained and exceedingly pale and emaciated, was slowly walking up to the gates. He had the ghostly appearance of those who die of consumption.

"Good Saint Peter," he began, in a faint and humble voice that went straight to the heart of the sturdy Galilean fisherman, "I devoted my two years of priesthood to catechism. I taught it every day. Realizing its fundamental importance, I never dared speak to children without thorough preparation in study and prayer. And they were fond of their catechism classes, which were often followed by festivals at which prizes were awarded the most deserving pupils. You should have seen those full Communion rails at the children's Mass on Sunday! Fervent and rich in spiritual fruits, those Communions were. Truly, good Saint Peter, I worked myself to death in my catechism classes."

"Well done, my dear young priest. You, the catechist, and he, the preacher waiting here, shall sit together. Follow me. I take personal pleasure in introducing you both in the Heavenly courts."

* * *

Next a priest arrived moving along in slow and heavy steps. Although just past middle age, his hair was white and he had the benign face of a good old pastor.

"What's the matter with you? You seem to have scarcely the strength to walk" remarked Saint Peter.

"It's all my fault. I did not stir around much. Unlike others, I never indulged in physical exercise, like hiking, playing baseball or tennis. Never did I enter my name for a golf tournament. This is why I have become so crippled."

"Oh, you were not like me when paddling day and night to and fro on the lake of Galilee I drew from the deep waters nets full of fishes."

"But good Saint Peter, I, too, have drawn out my nets filled with fishes, and they were not sudden and miraculous draughts like some of yours. How patient, slow, and painstaking!"

"Were the fishes you caught very big?"

"Quite big at times, especially during the Lenten missions. The confessional has always been the chief task and attraction of my whole life. I gave many long hours to it, knowing that with the grace of God I was revivifying souls.

When tired, I thought of the Curè d'Ars hearing confessions. I am quite sure he is now pleading for me. No wonder if with those long sittings in the confessional I have become so logy, stiff, and almost paralyzed."

"Were you very strict and hard on sinners?"

"No more than was necessary. Remembering the words of Christ, I forgave till seventy times seven times and never broke the bruised reed nor quenched the smoking flax."

"Yet are you not afraid that God may reproach you for having been too lenient?"

"In that case I shall say to Him 'But what about You, Oh Lord?' "

"It is true," sighed Peter, with painful feeling, "and I do know something about it." Then passing his hand across his eyes as if to shut out the unpleasant vision of a sad event in his Palestinian days, he opened the gates.

* * *

Finally a thin and haggard priest came along, looking almost exhausted, no doubt from ministerial worries and overwork. His unshaven face had not seen a barber for days. Death found him in the full swing of pastoral activity, with his usual lack of attention to the neatness of his clerical attire. This untidiness was his only fault, despite repeated advice from fellow priests more particular and fastidious in this matter.

But what a beautiful character under this homely appearance! What a great and generous heart! The parishioners knew it, too, and they just worshipped him. Even on the threshold of paradise his unselfish mind was still on the work he had loved so much and had to abandon.

"Where was your field of activity down below," asked St. Peter.

"In the large diocese of North Carolina down South."

"Ah yes! A diocese very much like mine in old Palestine. Very good! Very good! We are comrades."

"And what was your chief occupation?"

"I was in charge of the men in the parish."

"What did you say? Please repeat."

"I was in charge of all men, old and young."

"Splendid! Let me look at the records. Quick!"

The recording angel handed St. Peter the large book where everything down to the most minute detail was registered.

As he read along Saint Peter fingered his venerable white beard. Suddenly his eyes gleamed with satisfaction and gazed lovingly upon the priestly soul awaiting his final sentence. But the priest, unselfish to the end, remained only mindful of the glory of God.

"So when you were a young assistant," Saint Peter went on, "besides the ordinary routine of your

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or simply send them to our editorial office and we shall have them shipped to India.

THE EDITOR

priestly duties, you did offer to be in charge of all the men in the parish. You spent most of your evenings with them, breathing in for long hours the dust and stuffy air of the meeting rooms. You organized inquiry classes for non-Catholics, charity clubs, temperance clubs, and so on. You were, as the records reveal, deeply interested in and keenly alert to what was going on and said in factories, workshops, and business offices around town. From there you gathered useful material for public lectures. With constant zeal you spread and promoted the Catholic press. Ah, that will please my old friend Saint Paul! Furthermore, the long hours you spent in the confessional box for men first. Unceasingly you concerned yourself with their moral and material needs. Upon you they depended in all their problems and difficulties, and you served them unreservedly. Truly, you were their priest."

Saint Peter grew enraptured over such a glowing record in the life of a young cleric.

"Come," he said, "close to my heart. Let the doorkeeper embrace you while you await the pioneer and missionary bishops and priests of old to greet you and as you await Christ, the First Laborer in the fields of the Apostolate, to receive you into the Eternal Tabernacles."

And flinging the doors of Paradise wide open, Saint Peter cried out with a thundering voice in which rolled the echoes of old memories of his own Apostolic days: *"Seventh Heaven!"*

"At no other time has the apostolate of the Catholic Press and its high mission in the diffusion of divine truth been of greater importance than in these days when the enemies of God have become so numerous and so insidious in the propagation of the doctrine of darkness."

— Pope Pius XII

The Virgin with the Golden Heart--Helper of the Priest

JOSEPH DEBERGH, O.M.I.

WITH CHRIST, Mary is all for the priest. It is to her that the priest owes his priesthood, according to the words of St. Augustine: "Caro Christi, caro Mariae." The Immaculate is the Mother of the priest. She is also his defender in the battle against sin since she is Co-Redemptrix. Further, she is his treasurer, an efficacious helper at all times by her title of Mediatrix of all graces. The priest must depend on her.

If it is true to say that "the priest is another Christ," it is likewise true to say that "the priest is son of Mary." She expects the priest to belong entirely to her.

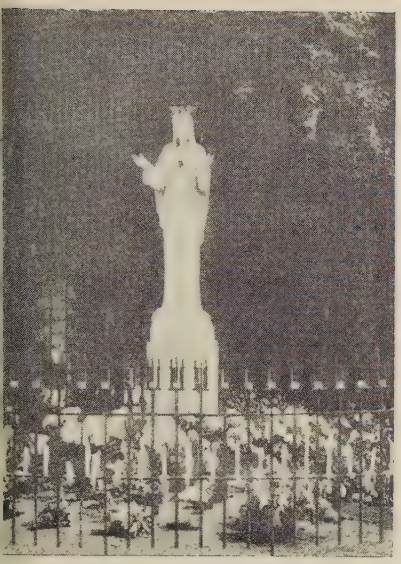
This is the message that the Immaculate Virgin brought to the priests when, twenty-five years ago, she pronounced these words at Beauraing, Belgium: "Do you love my Son?" — "Do you love me?" — "I will convert sinners."

Father Debergh is a member of the Oblates of Mary Immaculate. He survived a Nazi concentration camp and came to this country, where now he heads the Pro Maria Committee to foster devotion to Our Lady of Beauraing. His first book has just been published by Doubleday (see its review on page 44).

THE FACTS AT BEAURAING

In this modest village of 2,000 inhabitants, the Virgin Mary showed herself thirty times (from November 29, 1932 to January 3, 1933) to five children ranging from nine to fifteen years of age. No more pious and no worse than other children of their age, Fernande, Gilberte and Albert Voisin, Andree and Gilberte Degeimbre, stated before the most difficult interrogators that they were seeing the Virgin and that she was speaking to them. Today all of the five children are married and raise their families (from two to five children each) in a most Christian way.

The Virgin appeared to them at night, about 6:30, in the garden bordering the Convent and the School of the Sisters of Christian Doctrine. An iron fence separated it from the street. Right near the



ite of the apparitions of Our Lady at Beauraing (as it is now)

ntrance gate grew a hawthorn ree. It was under the arched ranch of this tree that the vision ppeared from December first on. he marble statue standing there oday marks the exact location of he vision.

The children described the vi- ion as being that of a very lovely oung lady, with a serious expres- ion. She seemed about eighteen r twenty years of age. A smile ould be seen on her lips. She was lressed in a long white heavily leated, unbelted dress, across vhich appeared an oblique reflec- ion of azure blue from the left houlder down to the right hem of er dress. A rosary hung from her rm. From December 29 on, when she left the seers, she let appear on her chest, while opening her arms, a briliant heart of gold surrounded by scintillating rays.

Each night the children went to the hawthorn; the curious and the pilgrims, becoming more and more numerous, accompanied them. It wa estimated that 15,000 persons were present the night of December 8, and 25,000 the night of January 3.

Despite their parents' severity, the mockeries of numerous persons, and the outrageous declarations of certain inquirers, the children remained faithful to the apparition. The majority of the people were coming to Beauraing to pray to the Virgin Mary.

The clergy had received word to stay in the background and kept a reserved attitude regarding the events of Beauraing. However, the pastor of the parish, Dean Lambert, personally, was deeply convinced of their reality. He knew the children very well and firmly believed in the visits of Our Lady. This he openly declared the eve of his death, July 15, 1942, and offered his sufferings and his life for the success of the cause.

THE CONVERSATIONS

It was on December 2 that the Virgin began to talk to the children by asking them "to be good." Numerous times she begged them to come "at night" and, also, "on the Feast of the Immaculate Con-

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ception." On December 17, she asked them for "a chapel." The reason for this request was given on December 23 when, after being asked "why do you come here?" she replied: "So, that people will come on pilgrimage." She revealed her identity on December 21 by saying: "I am the Immaculate Virgin." Mary was beginning to make known the tenor of her message when, on December 30 and January 1, she insisted: "Pray, pray very much, pray always." The most important words were pronounced on January 3, day of Our Lady's farewell to the seers. To the three youngest Mary confided a personal message, no part of which has ever been divulged. She also said to Andree: "I am the Mother of God, the Queen of Heaven. Pray always. Farewell." To Gilberte Voisin, she made the promise which has become the treasure of Beauraing: "I WILL CONVERT SINNERS."

The last words confided to Fernande the oldest of the group, were like a message to be transmitted to the world: "Do you love my Son? — Do you love me? — Then, sacrifice yourself for me."

APPROBATION

A Commission was set and inquiry was begun by the Bishop of Namur, in whose diocese Beauraing is located. The results were sent to Rome and, years later, the Holy Office, by a decree dated December 7, 1942, granted His Excellency, Andre-Marie Charue, the freedom to pass his judgment on the facts of Beauraing.

On February 2, 1943, His Excellency officially approved the devotion to Our Lady of Beauraing. On July 2, 1949, were signed two decisive documents: The acknowledgment of two miraculous cures and a letter to the clergy in which Bishop Charue affirms his faith in the reality of the apparition. On the occasion of the twenty-fifth anniversary of the apparitions, the Bishop of Namur wished to specify for the last time: "We declare that in our judgment, we can affirm in all prudence that between November 29, 1932 and January 3, 1933 a group of Beauraing children were in contact, in a very supernatural way and on many occasions, with the Virgin Mary and that the aim of Our Lady's intervention was to impress upon the Christian people of the necessity of prayer and sacrifice thereby obtaining their cooperation in the conversion of sinners for love of her and that of her

Divine Son." (Bishop Charue, October 19, 1957).

The dedication of the chapel, requested by the Virgin, took place on August 21, 1954. The feast of the Immaculate Heart of Mary (August 22) was chosen to be the feast of Our Lady of Beauraing.

Countless cures and conversions have been obtained through the intercession of the Virgin with the Golden Heart... She, whose name is now known throughout the world.

CONCLUSION

The visits of Mary on earth are always a great blessing, a "marvel of God, accomplished for his people." God sends the Immaculate to fulfill a mission. Mary comes to remind the Christian people of the truths of the Gospel. On certain visits she warns us of future calamities... she weeps for the sins of the world.

At Beauraing, the Virgin smiled. Through the lips of children she announced a message of hope: "I will convert sinners." In return, in order that she may carry out her message of hope, she requests our love: "If you love God, if you love me, you will sacrifice yourself for me."

Mary reminds the priest, the bridge between God and men, that a powerful instrument is at his disposal: the personal intervention of the Mother of God. The conversion of sinners is the work of the priest, a chief aim of his apostolate. The Virgin with the Golden Heart is also the priest's model. The Immaculate Heart of Mary represents her love for God, her great sanctity. Mary is forever faithful to Her words. She proves herself by the countless graces granted to the Beauraing pilgrims. If we confide in her, she will take care of the rest. "Sacerdos, alter filius Mariae" ...can a mother refuse to listen to her imploring son?

* * *

The message of Our Lady of Beauraing is promoted, in the United States, by the PRO MARIA COMMITTEE, Miss Doris M. Poisson, Secretary, 22 Second Avenue, Lowell, Mass.

Information, pictures, as well as a 32-page brochure may be obtained by writing to the Secretary at the above-mentioned address.

"We must be happy priests and we must make this happiness contagious to all whom our priesthood touches. A good priest has nothing to hide but he has happiness unlimited to share. It is this sharing which very frequently sparks a vocation and we recognize it when, as it happens to most of us, we say, 'I want to be a priest like Father'."

—Bishop Schott

The Pastoral Magisterium

THEODORE J. VITTORIA, S.S.P

THE present pontificate of His Holiness Pope Pius XII gives impressive evidence of the untiring pastoral ministry that the reigning Pontiff has brought to the sovereign magisterium confided to him.

PASTORAL

This word seems to lack in comprehensiveness. At first glance it gives the impression of being quite inadequate for a teaching that is as authoritative and characteristic of the highest excellence as that emanating from the papacy. Yet, it fits very appropriately with the extraordinary importance assumed by the magisterium of the Vicar of Christ. Moreover, it certainly gives ample motive for the richness, the variety, the literary freshness, and above all—the charity of this divine office.

PASTORAL MEANS "PERSONAL"

It is well known that the authority of the pontifical magisterium is always derived from the Person invested with such power. But the preparatory and formal elaboration of doctrine can well be the contribution and the work of those organs and individuals that the papacy utilizes for the unfolding of his divine mission. In such manner, and under the auspices of the Supreme Pontiff, originate the great documents of the Holy See which the Pope makes his very own when he authenticates them with his own seal and promulgation. But during the last pontificates, over and above this explication of the papal magisterium there has been added more frequently than in the past the direct personal effort and attention of the popes. Under Pope Pius XII this characteristic concern has achieved a unique historical level and importance.

Pastoral means that religious teaching is not only suggested and determined by the intrinsic necessities of doctrine, but also, and even more so, by the extrinsic needs of the times and of the public. This explains its frequency, its timeliness, its variety, and its multiform presentation (in different languages). Consequently it is not always to be judged by the same

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Father Vittoria sends these notes, as well as *Pastoral Forum* news and views from Rome, where he is completing his doctorate in Canon Law at the Gregorian University.

criterion, as some critics are wont to do. But one must take into account the events from which pontifical utterances take their impulse.

The fact that this same teaching embraces a very wide range of subjects is to be evaluated on the basis of the paternal concern of the Holy Father—rather than by the nature of the specific arguments treated—to fit the spoken word to every occasion of life and thought, as well as to every manifestation of faith presented by the interminable procession of pilgrimages, tourists, congresses, conferences, etc.

PASTORAL MEANS "MODERN"

The profane world is accustomed to view the papacy as a strange phenomenon: fascinating to some, and disdainful to others. The latter, in particular, attribute to the See of Rome the fossilization and isolation (from the social order) of everything it touches. They accuse it of being the least attuned to modern times. Nevertheless, this very same world is not a little surprised, and chagrined, to find its antagonist so contemporaneous as to influence the very evolution of its history. And this, giving further proof that whatever is divine and eternal is at the same time ever-new and in constant touch with its environment — even anticipating historical movements and trends!

This magisterium is "pastoral" to the point that, religious as it is by its very nature, it gives every appearance of being "distanced from the altar" and even *vagrant* at times (if you please!)—following in the footsteps of the good Shepherd tirelessly in search of the stray sheep. Rarely is such teaching contained in the traditional collections of ecclesiastical preaching. Also St. Leo and St. Gregory bequeathed a precious patrimony of sacred pastoral eloquence; but this is made up entirely of homilies. Here however we have doctrine that is not confined to the temple and the liturgy. It consists of radio-messages, discourses of every sort that are suited to differentiated circumstances and to many diverse groups who have sought a word of guidance from their common Father in Rome. Nor does the necessarily exterior and contingent quality of these addresses make them lack in well-formulated doctrinal content. Among the countless papal utterances some offer evidence of nothing less than profound scientific study, research, and presentation, e. g., allocutions to doctors, jurists statesmen, scientists, technicians, etc. These are unquestionably scholarly expositions and hence exhibit a wisdom that can only be adequately appraised by those competent enough to do so. Their particular richness of thought deservedly merits for the pontifical magisterium the designation of "caritas veritatis." On

the other hand, the very intrinsic quality of papal discourses in general enable them to shed a widely-diffused light on every prominent aspect of world affairs and the social scene.

Setting the example of a "divine pastoral," par excellence, the providential magisterium of Pope Pius XII admirably achieves the primary scope of the sacerdotal pastoral apostolate, namely, to reach every soul, everywhere, in every walk of life—by every available modern means. We priests have only to imitate the Vicar of Christ insofar as possible in our ministry!

"Sacerdotis Magnificat"

MAGNIFICAT anima mea Dominum * et exultavit spiritus meus propter ea quae facta sunt mihi.
Ex humilibus terrae me assumpsit
Et inter Principes suos me collocavit.
Potentia superna me induit
Super Angelos suos me exaltavit.
Quem Coelorum Potestates tremunt
Factus est obediens voci meae.
Quem continere coeli non possunt
Fecit me custodem Domus Suae.
Ad sacrificandum sicut Aaron me constituit
Secundum Ordinem Melchisedech.
Ducemque populi sui sicut Moysem
Ad custodiendas vias suas;
Fontem misericordiae suae commisit mihi
Ad reconciliandos peccatores;
Filios Adae in filios adoptionis
Mirabiliter transformare;
Portam coelestem peregrinantibus aperire;
Maestos ac tristes in via consolare;
Eum Qui transiens "omnia omnibus bene fecit"
Vita ac moribus impersonare.
Quid nunc retribuam, quid Domina dabo
Qualem gratiarum hymnum decantabo?
Magna coeli dona—me nihil sentio.
Ergo ad te Virgo cum fide fugio.
Ore tuo Eum, Quem sinu portasti
Cuique "Magnificat" tu prima cantasti
Gloriosissime spero laudare
Tuo quoque corde pariter amare, O MARIA!

(REV.) JOSEPH A. RZESZOTKO

quid in casu?

WILLIAM F. ALLEN, J.C.D.

A CORRECTION

In the March-April 1958 issue, the first question in Quid in Casu aroused a considerable amount of comment. The answer had already foreseen this. It started off with "while there is division of thought on this point..." and it went on to say that the husband, who is victim of a wife bent on using contraceptives in her own body, may be conceded the right to intercourse since he performs the act in the natural place for it, and despite the false vagina via the contraceptive, it has been judged by the Signatura Apostolica that conception may still ensue; hence, the conditions for licit intercourse from the part of the husband have been fulfilled and the sin follows on the part of the wife only. Jorio in his third volume, edited in 1954, was given as the authority.

That reply was carefully read ver the country and from all oints came letters informing us of decree issued in 1955 by the Holy ffice condemning as "intrinsically evil the application of pessaries r diaphragms by married couples the exercise of their married ghts. Furthermore, the Ordinaes shall not permit the faithful be told or taught that no *serious bjection* may be made according to the principles of Christian Law if the husband cooperates *materially only* with the wife who uses such a device... furthermore, publications, public discussions, conferences, etc., about the lawfulness of such cooperation on the part of the husband are strictly forbidden..." (Holy Office, April 18, 1955).

To those who sent the above information we are indeed grateful. The reply of the Holy Office clears up a point in Moral Theology which was at least doubtful up to the present. Moralists were swayed to the less strict opinion by the decision of the Signatura that a contraceptive is rarely perfect enough to keep all semen from seeping into the womb and that, therefore, a marriage could be consummated even by those who use them exclusively. If, some of the semen could seep into the womb, the Moralists concluded the vagina to be a true vagina and not a false one despite the presence of the diaphragm. Vermeersch, while teaching the stricter opinion, admitted that it rested on fragile reasoning. (Vermeersch IV, p. 71). However, in the decree cited, the Holy Office goes to the heart of the matter and declares the act intrin-

sically evil. In practice, this view is the saner and more truthful one. Given the perversity of human nature, the theoretical solution of the more benign authors certainly was open to general abuse. The Holy Office, guardian of Morals, rendered a service in settling the difficulty.

We can hardly permit the opportunity to pass without a bit of philosophizing in re morali. The Holy Office's decree is interesting. First of all, the matter points up this truth: the juridical concept of a fact is not always a sound basis for moral or pastoral theology to weave a decision on for the generality of the Faithful. While it may be accepted juridical doctrine that nearly every condom presents a strong presumption that some of the seed will seep into the womb and thus, permit the marriage act to be judged as having fulfilled the basic requirements for intercourse, it remains equally true that such a premise would open wide the gates to abuse by the generality of men in their marital conduct and the use of condoms would become widespread to the detriment of good family mores. Legally, one attitude is justified; pastorally, it is not to be recommended.

Then, too in regard to this decision we come to a consideration of what constitutes *material cooperation* and *formal cooperation.* This distinction is easy to comprehend but not easy to apply in many cases! One of the difficult cases is verified when the material cooperator *participates* in the actual sinful act, albeit, that he professes his non-approval of the act as sin. He is under duress in his action, he pleads. Moralists are tempted to place him in *material* cooperation with the adjective *immediate* attached to distinguish his proximity to evil. They rarely permit this cooperation. (Who does not remember the classic case of the postman who knows that he carries lascivious literature in his sack but neverthelss delivers it to his patrons?) The agent can come close to the commission of the evil act in varying degrees but once he *participates in the act itself,* even though he protests his disapproval of it, the majority of moralists would say that he is guilty of *formal* cooperation and hence, it is immoral for him to indulge in it.

In the present case the Holy Office takes that view of the husband who is the innocent victim of a perverse wife on the matter of using condoms in their marital relationships. The reply has it "if the husband cooperates *materially* only with the wife who uses such a device." But, in reality, this material cooperation is condemned. Why? because it is *material immediate* and the husband takes part *in the actual sinful act* by positive means.

Thinking over such principles let us recall for thoughtful consideration the following: the nurse in the operating room who passes the instruments for criminal abortion to the surgeon; the nurse in a birth-control clinic; the owner of the drug store and the clerk in it who sell contraceptives; the workers in a contraceptive factory; the owner of the house used by tenants for evil purposes, the bar

ender who sells liquor in excess
o a patron already inebriated, etc.
Iow many applications of the
bove principles are to be encout-
red in every-day life and how
nely drawn are the applications!
'hat *participation* in the *actual* sin-
ul act is often the deciding factor
s to the morality of the coopera-
ion; the intent of the agent does
ot count exclusively in assessing
ne moral value of immediate
naterial cooperation.

have heard it argued that, despite Canon 1 *the Code of Canon Law is intended for Catholic countries. In non-Catholic countries like our own, the Ordinaries are free to interpret and adapt the Code to meet the local circumstances. Is this true?*

'his statement is entirely without
erious foundation. We have but
o remember that the Ordinaries
eceive their quinquennial facul-
es in virtue of which they may,
vith the permission of the Holy
ee, dispense from the general
aws of the Church in some de-
ree; some laws are never included
n those faculties. This seems to
e a good argument *e contra* to
ne above. What use would be
uch faculties if the Ordinaries of
on-Catholic countries had such a
beral hand in the laws for the
Jniversal Church? I am sure that
o Ordinary would ascribe to the
bove statement.

merican commentators quote the Council of Baltimore n. 3 *as forbidding picnics, excursions, etc. on Sundays, Holydays, and requiring the permission of the Ordinary for picnics, etc. under Church auspices on other days; also a prohibition of selling intoxicating drinks is based on the same decree. Are we violating the law or is there a custom to the contrary in our country?*

It is true that the decree of the Council of Baltimore remains in force since it is not contrary to the Code. When it was written such fairs, picnics, etc., were very common and the cause of scandal much as were marriages on Saturdays and Sundays. With the passage of time, the Bishops have not reiterated the law, but the spirit of the decree of Baltimore demanded that excesses be avoided. People and Clergy today keep that spirit even though the letter be circumvented. They hardly violate the law in that respect.

Does honey break the Eucharistic Fast when taken one hour before Communion? Is it a liquid?

For the nature of honey we must trust the common judgment of the people. Honey, syrup, etc., would not be classed as liquids but rather as foods, I do believe.

Is a parish priest justified to binate on Sundays in order to provide Mass for a group of Sisters living in a parish convent? They have a Mass said for them every day of the week; they are all physically able to attend Mass in a parish church which is within a hundred feet of the convent.

Our first reaction to this query is a negative reply. It does not seem that the conditions of Canon 806 are fulfilled in casu, namely, that without the bination a "notable" part of the faithful will not be able to hear Mass. However, there may be other circumstances in the case of which we are unaware. Goyeneche in his *Quaestiones Canonicae,* Vol. II, p. 241, cites an instance in which he would permit a *chaplain* of a convent to binate even though the Nuns might be able to go elsewhere for Mass. He reasons that the chaplain's duty is to say Mass for his charges; then, for the convenience of the people, the bination faculty comes into play. Can we say that the Sisters mentioned in this case might have such a right by agreement with the diocese?

Does a pastor assist validly and licitly at a marriage only within the limits of his canonically erected parish or would he also assist in the same way at a marriage in a private home within the limits of his mission?

A *mission* is really a part of a canonically erected parish; to the mission is given a degree of autonomy in the form of a properly designated priest for it alone or separate revenue facilities, etc. Hence, the pastor of the mission and parish, can assist at marriages anywhere within the limits of both. Sometimes diocesan statutes forbid the assisting at a marriage in a private home; Canon 1100 imposes (generally speaking) marriage in the Church.

May Holy Communion be distributed now at any time in the afternoon or evening? It seems to me that a revision of the conditions for evening Mass have been promulgated and also for the reception of Communion.

This has been a widespread misinterpretation. In a commentary on *Sacram Communionem* an eminent member of the Holy Office declared that the provisions of Canon 867, n. 4 still held and that Holy Communion in the evening may be distributed only in relationship with the Mass, i.e. immediately before or immediately afterwards, as a general rule; "quandoque" for a reasonable cause, without any connection with the Mass. (cf. *Periodica,* Sept. 1957, p. 287).

In a public state-operated sanatorium it often happens that a medical attendant is told to remove the oxygen tent from one patient considered a hopeless risk in order to transfer it to another who has a better chance of surviving. The attendant asks if he may do as commanded without fault?

The answer to this question has been a weak affirmative on the part of some authors for a long time. In the latter part of 1957 the Holy Father was presented with some questions concerning the duties of anesthetists. He was asked if one has the right, and the duty, to use artificial respiration in all cases, even in those judged hopeless by the doctor. He replied that one has the right, but he is not bound to do so unless in so

oing this is the only way of ful-lling another certain moral duty. Ie would consider this treatment ı the circumstances as beyond the rdinary means to which one is ound to go. The attendant in the bove case is in similar circum-ances and the answer is patent: e is within his rights to remove ıe oxygen tent; he should have egard however to the fact whether ıe sick man has made his peace vith God as well as attended to ther moral duties incumbent on ne about to leave this world.

We might add that in this same llocution the Holy Father an-vered that if the family should equest it, the artificial means of espiration could be removed from patient in deep unconsciousness after several days there is no nprovement, providing that the acraments have been adminis-ered. If the last proviso has not een met, then, every effort should e made to prolong the use of ar-ficial means.

* * *

The Holy Father was asked to in point the moment of death. If fe is sustained only by artificial eans for several days should not ıe patient be considered as dead or all practical purposes? While luctant to give an answer defi-tely the Holy Father remarked at until science proves otherwise, onsiderations of a general order low us to believe that human life ontinues for as long as its vital nctions (as distinguished from ıe life of the organs) manifest emselves spontaneously or even ithout the help of artificial pro-esses.

I am building a new church and would like to know if a canopy is required over the main altar?

According to best traditions the main altar is not complete unless it is surmounted by a canopy or baldaquin. It is prescribed in the Ceremonial of Bishops (I, XII, 13) for the high altar and for the altar of the Blessed Sacrament (often two different altars in Europe). A canopy is a mark of honor and is a manifestation of the altar's true dignity and majesty. The altar in its entirety constitutes thus the complete Tabernacle of the Most High.

A young man of our parish became nauseated immediately after receiving and vomited up the Sacred Host. We picked up the Host and placed it in a vase of water and put it in the tabernacle; it remained there until it had disintegrated. Was this correct?

The case is covered in the *De Defectibus in celebratione Missarum* (tit. X, n. 14). The priest is directed to consume the Sacred Host if he becomes sick and relieves himself of the Host if this can be done without repugnance and if the Host is entire; otherwise, the fragment is to be separated and placed in some "aliquo sacro loco" until it corrupts and then it is to be thrown down the sacrarium. If the Host cannot be easily detected in the liquid, then the entire mess is to be burnt and the burnt remains thrown into the sacrarium. It would seem, therefore, that the

Host in question should have been put in some place other than the tabernacle. It might have been placed in the ablution cup and kept under key and lock in the sacristy, etc. If the Particle could not have been easily detected, then it should have been burnt.

Am I correct in saying that a response of the Sacred Congregation prohibits an assisting priest to distribute Communion before the celebrant of the Mass has received?

There is a response to the effect that if the assisting priest uses a ciborium consecrated at that Mass, he must wait until the Communion of the celebrant unless he has the most grave reason for doing otherwise. (dec. 3448). Between that ciborium and the matter of the Sacrifice there is such an intimate relationship that it is not proper to interrupt the same until the official moment. Should there be some real necessity of distributing Holy Communion before that time, then a ciborium consecrated at another Mass must be used.

In our new church we have placed the organ and the choir behind the main altar. Has there been a change which permits women to sing in church choirs and in that location?

Women are permitted to sing in church choirs. The Encyclical *Musicae Sacrae Disciplina* (Dec. 25, 1955 permits them. This was a big change from the traditional legislation which forbade mixed choirs. The Sacred Congregation however has ruled that a choir of men and women is never permitted to take its place in the presbytery (sanctuary) or behind the altar. It is permitted only in the choir loft near the church entrance, or in another place situated in the wing of the church.

At a recent ecclesiastical gathering this question arose: at a church function the Provincials of Exempt Religious Orders were given precedence right after the Abbots and allowed two chaplains. Was this correct procedure?

We must remember that Provincials of Exempt Clerical Religious are Major Superiors and in the Code are classed as Ordinaries (Canon 198 n. 1). The first basis for precedence in the Code is authority and the Provincials therefore would quality eminently. Amongst Religious, the Clerical religious precede the lay; the Canons regular precede the Monks; the Monks precede all other Regulars. It seems that the correct order was followed. As for Chaplains, there is a doubt whether these are reserved for the Superior General or are to be given to the Major Superiors (amongst whom are the Provincials) also. Perhaps custom sanctions them. We could find no positive prescription on this point.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

DISHONORING IN HONORING

THE young assistant was practicing for Holy Week services with the servers. One of the good sisters was present. The young priest was having difficulty in getting the boys to do a particular thing. Sister remembered that last year the assistant who had conducted the practice had made a short cut here. She suggested to the new assistant that there was an easier way to do it, the way they did it last year.

But this priest, conscientious to the least detail, calmly said to the sister: "Sister, we are having these services to honor God. We don't want to disobey His Church in the very act of honoring Him."

We priests ought to be impressed by that thought. We say Mass to honor God, we carry on our whole ministry to honor God and to get people to honor Him. How incongruous to offend God in the very act of honoring Him.

We say our Office to honor God. It would be a shame to commit sin in the very act of praising God. We say Mass, the greatest act of worship. Everything about the Mass and Eucharist we should be most exact about.

The Church has some very definite regulations concerning the custody of the Eucharist. There are regulations about the tabernacle veil, about the tabernacle key, about the quality of the sanctuary lamp. To disregard these prescriptions of the Church is to dishonor Christ in honoring Him. It seems that many of the violations of liturgical law and prescriptions concerning the care of the Holy Eucharist are done, however, not in malice, but for lack of knowledge of what the law it. It seems also that a real desire to honor Christ in the Eucharist would prompt the custodian of the Eucharist to get a book and look up what the Church wants and requires. A conscientious concern for the laws and regulations of Christ's Church will help keep us from dishonoring Christ in the very things meant to honor Him.

IT'S A PROMISE

ANYONE who reads the twelve promises of our Lord to Saint Margaret Mary must be deeply moved by the generosity of Christ. They promise so much. Priests can ponder with profit the one promise, "I will give to priests the gift of touching the most hardened hearts." Is not this precisely what we want? Well, here is what we have been looking for. The Sacred Heart of Jesus, that is, Christ our Lord radiating love, will give us the ability we want and need.

And as if that would not be enough, there is another promise, "Those who shall promote this devotion shall have their names writ-

ten in My Heart never to be blotted out."

We might feel it our duty to preach to our people the love of Jesus Christ for mankind, the very basis of devotion to the Sacred Heart of Jesus. But for doing this, which we ought to do anyway, Christ will remember us with love forever.

One priest made the observation that he thought it strange that the Jesuits who are leaders in intellectual circles should promote a devotion that was so "devotional." Another priest retorted that precisely because they are intellectual they realize the value of the devotion.

It is certainly rational, intellectual, if you will, to emphasize the love of Christ for men, and the need of our reciprocating that love. The Sacred Heart of Jesus is for us and for our people.

If we want to promote devotion to the Sacred Heart of Jesus, we can revitalize the practice of our people receiving Holy Communion on the First Fridays. In many parishes the First Fridays have a generous following. Will the next generation have this same devotion? It is for us priests to continue and to broaden even more this excellent means of saving and sanctifying our people.

BEAUTY ELEVATES

ONE of the things promoted by the Catholic Rural Life Conference is the beautifying of farm homes and property. And it is easy to see that this is a worthwhile objective. We are all influenced by our surroundings. Rural youth who can be proud of their home will not feel constrained to find all their recreation in places other than the home, and so often unwholesome places as well. And besides, ugly and unattractive surroundings have a depressing and demoralizing effect on the personality. On the other hand, beautiful surroundings have an elevating effect upon the mind and spirit and stimulate to higher, better things.

What is true on the farm is equally true in the city and in the small town. The drab surroundings in which so many people live, and in which impressionable children have to grow up, do have an appreciable influence by way of depressing and degrading those who live there. There is a spiritual import to the attempt to improve environment.

Any priest interested in the spiritual betterment of his people will use a variety of means to achieve his purpose. We would not want to be so naive as to suggest that improving the environment of our people will automatically engender virtue and stamp out sin. But it will help. And it is one of the natural helps we ought not to overlook in our complete ministry.

Some people turn to sin for sheer escape from the unattractiveness in the world which they know. More attractive surroundings would make the sin less attractive.

The beautiful things of this world are meant to lead us and our people to God.

T. C. SIEKMANN

PASTORAL FORUM

By PL Rome Correspondent

A very recent visit to the Holy Land y your correspondent still reveals the llowing sad state of affairs, notwithanding much propaganda to the conary. Many of the houses of the Franscan Custody suffer, parishioners of any parishes are scarce, schools and rphanages are closed, churches are bandoned and not a few practically ithout priests (who are hard to replace), spitals and pilgrim hospices are still ccupied, and a great part of the work the Custody is at a literal standstill. he situation, after these many years, amors even more for the attention the whole Christian world and some nd of international settlement of a ery grave problem.

There are 447 congregations of women eligious in Rome. They have a total 15,997 members and are located in 34 houses, 25 cloistered and 709 active. hey include 105 general and 52 proncial houses, 90 novitiates, and 85 uses for postulants.

In a ceremony in St. Mary Major's asilica, Rome, a group of women edged to help missionary work was rmally placed under the jurisdiction the Sacred Congregation for the ropagation of the Faith. The group was unded on May 21, 1954, by a student the Catholic University of Milan. Its embers are known as Franciscan Lay Auxiliary Missionaries of the Immaculate Conception. They normally wear ordinary lay attire, but for special occasions put on a simple, modern-looking habit. Those wishing to join the group must have done medical, teaching or relief work. They serve a three-year novitiate, after which they make their promises.

▶ A series of conferences on "The Theology of Music" held at the Pontifical Institute of Sacred Music developed such aspects of the subject as: biblical, speculative, pastoral, and canonical, while stressing its theological and sacred value.

▶ After a very successful "Year of the Priesthood," the hierarchy of Paraguay has sought to revitalize parish life by launching "The Year of the Parochial Community." The first appeal gave ample results in increased vocations to the priesthood and more direct interest in seminaries.

▶ The recent norms of Pope Pius XII to Superior Generals highlight: (1) the individual and collective participation of members of the States of Perfection in the Mystical Body of Christ; (2) the dangers of intellectual deviation from sound doctrine: "Minus certe grave est errare in disciplina morum quam in rebus fidei"—with particular reference to present day Existentialism; (3) moral discipline as pertinent particularly to religious obedience and renunciation.

▶ Latest statistics on the canonical status of religious Congregations and their memberships. **Men:** 166 institutions of pontifical right with 274,016 members; 40 institutions of diocesan right consisting of 2,874 members. — **Women:** 997 pontifical institutes and 730,434 members; 865 diocesan with 147,914 members. Monasteries "sui iuris" for women

are 2,577 with a total membership of 64,425. There are also 17 Secular Institutes of pontifical right and 32 diocesan. Petitions for the establishment of other Secular Institutes number about 200.

▶ In a special circular letter, the Congregation of Seminaries expresses renewed concern for the lack of the knowledge of Latin and recommends more practical methods of instruction to make the Church's language more desirable to clerical students. One such method would be translations and spoken practice sessions dealing with current topics.

▶ The Sacred Congregation of Seminaries and Universities has announced that there are 400 major and 590 minor seminaries, with a total enrolment of 140,500 students, under its jurisdiction.

▶ The Holy Father stressed: (1) the obligation of keeping holy the Lord's day especially by abstaining from unnecessary manual labor which is on the increase in many countries, (2) the horror of the crime of suicide as a sin that rejects the normal means of divine mercy—strongly urging the pastoral duty of the priest to prevent it by adequate instruction, (3) the very grave moral obligation incumbent on drivers to exercise more personal responsibility in avoiding road accidents, caused principally by the lack of respect for human life, culpable inexperience, unfavorable psychic conditions of the driver, imprudence, transgression of traffic laws, frenzy for speed. Pastors have the solemn duty to reawaken the consciences of the faithful on these moral points.

▶A very successful Catholic Medical Center has been in operation for some time in Rome. Staffed by specialists in the various medical fields of neurology, psychology, psychiatry, gynecology, etc it seeks to assist educators, parents an priests in dealing with problems of sexual nature. The center willingly fur nishes advice, consultation and ampl reading matter.

▶ The World Union of Catholic Wom en's organizations took cognizance of th following important items at a recen congress: (1) the singular hardship o emigration as related to the separatio of families and their integration in foreign land; (2) the commercial exploi tation of prostitution, means of combat ting it, and the rehabilitation of pros titutes; (3) the serious difficulties of con science confronting women in commun ist-dominated areas regarding the educa tion of their children; (4) an intensifie apostolate in Africa and Central Amer ca; (5) study and better understandin of the East-West problem.

▶ Discussing the relationship betwee personal prayer and liturgy, and th spiritual and apostolic formation of to day's youth, Cardinal Lercaro stresse the educative efficacy of the publi prayer of the Church and the com munal sense of the divine liturgy. "Jus tice, charity, fraternity—these are th essential elements of the spirit of th Mass, as well as the constant entreatie of the holy liturgy and the elements o the spirit of Jesus Christ."

▶ In an Apostolic Letter addressed t the first national congress of the state of perfection in Portugal, the Holy Fa ther said: "It is necessary that the mem bers of the states of perfection, whil remaining faithful to the traditions an rules of their holy founders, seek t perfect their respective apostolates t meet present needs. Only thus can the expect bountiful blessings upon their in stitutes and an increment in vocations

BOOK-REVIEW Selections

UR LADY OF BEAURAING, by Don Sharkey and Joseph Debergh, O.M.I. Hanover House. 239 pp. $3.75.

his is a highly informative account of hat took place in Beauraing, Belgium tween November 29, 1932 and Janu- y 3, 1933 when the Blessed Virgin peared thirty-three times to a group five children. With precision of de- l, the authors set forth in dialogue d direct approach what was said and ne by all concerned.

Father Debergh, chief promoter of e message of Our Lady of Beauraing the United States, is a native Bel- n. He has first-hand knowledge of e events and has talked with four of e children. Don Sharkey, a newspaper- n, has written extensively on dif- ent apparitions of Our Lady.

The essential features of the message Beauraing embody the need of con- nt prayer and sacrifice and a plea devotion to Mary's Immaculate art. It brings also a message of hope. will convert sinners," the children re told.

The fact that Our Lady sent these ssages through five children who have ce married and now live regular adult ristian lives, seems to point up, the hors claim, the need of Mary's mes- ge in ordinary, everyday life. Her ssage is not only to consecrated souls, y say, but to all lay people struggling maintain and strengthen their faith id the pitfalls of modern life.

In 1949 these apparitions were approved by the Bishop of Namur and it is now permissible to offer public devotion to the Blessed Virgin under the title of Our Lady of Beauraing.

This is the first full-length book on the subect published in America. While it has no literary approach, it does the job of explaining exceedingly well and should be of interest to all devoted to Mary.

J. R. Lynch

IN THE WHOLE CHRIST, by Emile Guerry, Archbishop of Cambrai. St. Paul Publications, Staten Island, N. Y. Cloth. 331 pp. $3.00.

Every now and then a book reviewer meets up with a masterpiece of spirituality that he instinctively knows his critique can do little to enhance. **In the Whole Christ** is such a book. Written by an expert theologian, it is accurate, inspirational, and thoroughly satisfying. Few books on the spiritual life have ever impressed this reviewer so deeply.

There is doctrine here—a wealth of it. There is doctrine of concentrated and consistently high value. There is doctrine on a subject that, since the encyclical **Mystici Corporis** of Pope Pius XII, has received wider attention and deeper investigation on the part of theologians and spiritual authors.

This is a book of meditation. One subject only is treated, the Mystical Body. But this subject is treated exhaustively

in a series of 105 meditations. The main divisions of the book are three: the Person of Christ, the members of His Mystical Body, and the Catholic Church. So closely does the author integrate the whole question of the Mystical Body with the Christian life, that his treatment includes the mysteries of our Faith, the life of Christ, and the Christian virtues. Archbishop Guerry rightly views the Mystical Body as the unifying principle in our efforts to achieve perfection.

We cannot praise the work too much. This is, without a doubt, a book that every sincere Catholic should read slowly and attentively—preferably in the presence of the Blessed Sacrament. There are enough meditations here to nourish the soul for an entire year. The subject is important enough to warrant all that time.

We can only commend St. Paul Publications for publishing the English edition of this work. How they managed to get it out so reasonably is a bit of a mystery, especially since a translator's services are involved. Other books from other publishing houses are frequently far more expensive and far less worthwhile. In any event, our hat is off to St. Paul Publications for an excellent job despite an occasional translator's fluff.

William J. O'Halloran, S.S.S.
Editor *Sentinel of the Blessed Sacrament*

OUD LADY IN CATHOLIC LIFE, by Lawrence G. Lovasik, S.V.D. Macmillan. 409 pp. $5.95.

There are two principal parts to Father Lovasik's fine new book. The first deals with the many feasts of Our Lady; the second, with titles in her litany.

Each section of the first part opens with a historical sketch of the background, followed by a meditative praye presenting many thoughts suitable the feast. The order followed in th second part is similar: each unit ope with a consideration (brief) followed b a longer prayer.

In general this is a very well writte work, showing a wealth of warmth an sincere devotion, such as one would e pect from so noted a spiritual write This reviewer did happen to note, hov ever, a few inaccuracies. On the Fea of Our Lady of the Snows, the leger of the miraculous snow is retold u critically. Again, the conditions for th Sabbatine Privilege (p. 135) do not me tion the necessary observance of chast ty, nor the wearing of the scapul (which is presumed), but add certa abstinences, which really form part of a automatic commutation for those unab to read, but which are not required those who do read either the office, o who in virtue of a commutation by priest having the needed faculty, s some other prayers. Again, the auth states simply that this privilege involv liberation from Purgatory on the fi Saturday. Actually, the manuscripts va on this point, some promising liberatio some only a certain relief or shortenin

On the other hand, the author b comes more sparing than most theolog ans in speaking of Mary's mediatio Thus (p. 109) he says, "you did not p even the smallest part of our debt though most theologians would say s did not pay anything independently Christ, but yet joined with Him in t total payment of the price. Perhaps th is what the author really meant. Aga (p. 107) he seems to admit that Ma contributed to the acquisition of graces, but, in the same page, seems imply a denial saying: "As all gra was merited for us by Christ, so

ace is distributed. . . through Mary. . ." is to be hoped that these deficiencies ll be removed from a fine book in its xt edition.

W. M.

UNDAMENTALS OF CATHOLIC DOGMA, by Ludwig D. Ott. Translated by Patrick Lynch, Ph.D. Herder. $7.50.

his is the second edition of a **magnum** us which appeared only a year ago. ch a success in such a short time is sign that we were in need of such a ok. And no wonder. In less than 600 ges we have here a clear, reliable, fficiently complete conspectus of the ith that we must know and accept; d all this in readable idiomatic Enish. In fact, in this edition, all Latin otations have been translated whener this seemed necessary to enable a ader whose Latin is rusty, to follow e text with ease.

This basic course of Dogmatic Theogy is divided into five books: First, e existence and the nature of the ne and Triune God; second, the divine t and work of creation; third, the ctrine of God the Redeemer; fourth, ace, the Church, and the Sacraments; th, the doctrine of the Last Things, cluding the eschatology of the invidual human being and of the whole humanity.

In its scarcely over quarter-million ords D. Ott's opus has been christened critics as "the most remarkable work compression of its kind ever encountred." It is also our opinion.

We love the whole of it, but as a rk engaged in the modern Marigical department I must not fail to ention the fact that the chapters on e Mother of the Redeemer are simply sublime in their scriptural simplicity. We congratulate the House of Herder on this their latest splendid offering and unreservedly recommend it to our readers athirst for the knowledge which brings godliness.

Joseph Lelen, Ph.D.

UNION IN MARITAL LOVE, by Marc Oraison, S.T.D., M.D. The Macmillan Company. 129 pp. $3.00.

The concern here is conjugal morality. Its exact demands and how they can be met are explained with admirable logic and compassionate understanding. There is no frontal attack on the Christian couple, no attempt to moralize. If you understand the basic truths about sex and conjugal life, Father Oraison believes, and consider them in practical terms, you more readily accept them as vital norms of conduct.

There are two ends to marriage, he points out, love and procreation, and you cannot separate one from the other. After knowledge of self comes charity, and therein lies the great answer to harmonious living in all aspects of marital life. The married Christians must be truly united in reciprocal giving, he says, in a relationship characterized by the maximum avoidance of self indulgence in the realm of instinct as well as every other realm.

After all, marriage is only a means to a higher life. It affords a perfect training course, he shows, for the next life. Even on the natural level, he feels, it is the joint striving of each partner to conquer subjective and objective difficulties that give marriage its joy and dynamic qualities. He deplores a "settling down" into married life.

There is the need, he asserts, for being realistic about self and goals and

the day to day exigencies of the married state. There are hurdles and falls and the "only palliative to the harshness of such blows is found in life-long conjugal training in spirituality."

In developing his main thesis, Father Oraison brings into play many sound considerations in the development of the right tools for assuming the married state. The proper sex education of children, for instance, is given great importance, as is the emotional climate of the home as a stabilizing influence for future Christian partners. "That child is most likely to be well-balanced," he says, "whose parents love each other so perfectly that the indissolubility and oneness of their union is beyond question."

This is a book of value for the marriage counselor. Married people themselves should find Father's reflections inspiring and the rules, as he cordially explains them, altogether reasonable in essence and goal.

J. R. Lynch

THIS IS THE MASS, by Henri Daniel-Rops and Karsh Yousuf. Hawthorn. $4.95.

French Academician Henri Daniel-Rops' step-by-step commentary on the Mass has been translated by Alastair Guinan. This is the text that was originally published in France in 1951 as "Missa Est: Commentaries et Prieres."

The American edition has been dressed up elaborately by having the famous portrait photographer Karsh do a series of camera studies of the even more famous Bishop Fulton J. Sheen going through the parts of the Mass in his own private chapel. Bishop Sheen also writes an introduction to elucidate, possibly, the work of M. Daniel-Rops! perhaps only to underscore the impo tance of the text to follow.

The text is superb, the prayers obv ously the fruit of deep meditative hou Bishop Sheen is handsomely photogeni the printing leaves nothing to be d sired. All-in-all, a handsome book, whi will illumine the reader, and inspi deeper devotion to the central act worship in the Church.

P. L.

DIOCESAN PRIEST SAINTS, by Re R. A. Hutchinson, Herder. 219 p $3.95.

Here is a lively collection of sparkli and enjoyable stories of diocesan pries to assist young men with the dilemm Shall it be diocesan or religious cler for me? The author makes a number proposals to bring better knowledge diocesan priest saints to the general pu lic. One is to advertise them.

Seminarians in Europe and pries who use the Universal Ordo are alrea acquainted with most of the saints a blessed accounted for by Father Hu chinson. Americans ought to draw e ample and courage from diocesan pries who are "saints in the making." If lai is no longer permitted voice in the sele tion and election of priests, at least the prayers and sacrifices are in order.

The author sparks the touchy que tion of whether or not the monk's wo is more holy and more meritorious th the diocesan priest's because of d ferences in vows and type of living pr gram. He also asks: Is sanctity possib for diocesan priests in today's life of hu bub and hustle? Sanctity is possible an where, providing one makes use of me tal, physical and moral equipment conformity with the will of God. unstressed denominator of dioces

riest saints and blessed, as well as thers, is that they did what they did ithout a desire of reward. Love of od was sufficient. In short, to be in leaven and lead to Heaven was their rimary and ultimate goal.

G. D. R.

IORALS AND MONEY, by Anthony Hulme, D.D., D.C.L., B.A., Society of St. Paul. 174 pp. $2.50.

r. Hulme's entangling thesis is: usury still against natural law and in es-nce is wrong secundum se. Certain nditions justify charge of interest on ccasions of a loan. For example, a harge can be made to cover costs of dministration—extrinsic title.

Canon 1453 gives tacit consent for easonable interest rising out of an in-insic title to profit. As yet, no ethical rinciple is fully evolved to determine just rate of interest. Still retaining its asic views on the distribution and use wealth, the Church is studying the roblem in the light of present condi-ons of society.

A curious question is posed: What ght has a bank to issue loans to the xtent of ten times the cash deposited ith it? Contract with depositor is a ntract to pay cash on demand. Statis-cal behavior is not basis for a bank's ght to make ten contracts, when it nows that it could honor only one. nus contract with all depositors is im-ssible to fulfill. In short, banking is sed on the promise to pay on de-and of each depositor.

Money has no intrinsic value. Money es not give a right to something (jus l rem), but a right of action against a rson (jus ad personam). Instead of e government, banks create money or tificial wealth. Banks, moreover, decide whether or not more purchasing power shall come into existence. Most of our money comes into existence as a result of the creation of credit in form of book entries. And the ones who control credit control national life. These views are alarming and require reflection.

Because the book presents problems of interest and credit finance in outline form, some sharp statements remain unqualified and inadequate'y developed. Some of them are: loans are fictitious; assumptions of compound interest are not justified; banking terms, such as, "capital" and "savings" are bogey words; etc.

For priests, seminarians, and banking economists, MORALS AND MONEY is a quick refresher on the subject of interest and credit.

G. D. Rachel

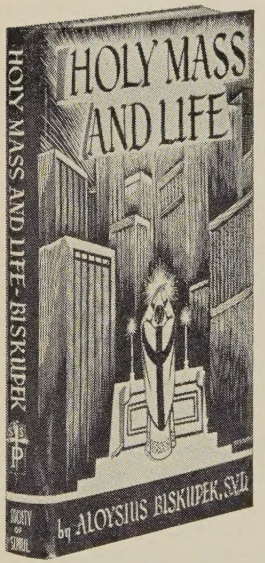
GUIDE FOR PARENTS OF CATHOLIC YOUTH, by Very Rev. Msgr. Justin A. Driscoll, Ph.D. 40 pp. $0.50.

This excellent booklet contains recommendations for parental guidance of children in such fields as recreations, dress, dating, drinking, smoking and transportation. Although specifically prepared for the Archdiocese of Dubuque, it takes a very prudent stand and it would be highly desirable if adopted by other dioceses.

One serious weakness in our efforts to promote modesty and to combat various juvenile problems such as steady dating, has been the lack in many places of a united front. Either no specific stand is taken on some points, or else young people go to various priests and Sisters and follow the loosest opinion they can find, which is apt to be too loose in some cases.

V. V.

HOLY MASS AND LIFE



By Aloysius Biskupek, S.V.D.

In this study Father Biskupek brings to ou attention the tremendous power of the Ho ly Sacrifice of the Mass as a source of reach ing Christian perfection. To acquire its prope effects, however, we must first understand it primarily as a re-enactment of a non-bloody sacrifice which we ourselves can offer each time with Christ, and secondly as a source of doctrine and inspiration.

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The Gloria, for example, is presented a a beacon light pointing the way to our true goal in life; the Nicene Creed as a reflection of the dignity of man; the Holy Eucharist as a remedy for moral weakness; and the Epistle and Gospel as strong directives to the fundamental virtues of the Christian life.

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This is the last book written by Father Biskupek who died suddenly at the end of his Mass on October 14, 1955. There is no doubt that those who use it will find it both immediately and permanently helpful as an aid to their devotion to Holy Mass.

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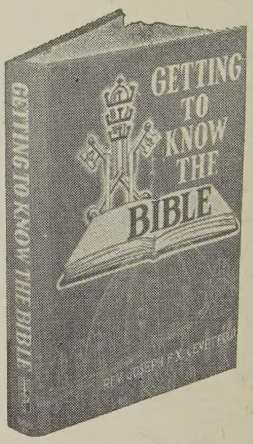
By Rev. Joseph F. Cevetello



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